5: Goldman E-5 (1939-1940) 1963
SQ19 Tucano SQ19
CUBEO

592 554 [433] providing drinking parties. While prestige is not a negligible factor in motivating production it is secondary to subsistence needs.

241 262 Compared to manioc, all other subsistence horticulture is of trifling significance. The list of Cubeo cultivations besides manioc is a lengthy one, but except for the pupunha palm there is nothing on it that adds bulk to the diet. Crops cultivated by the Cubeo include bitter manioc (*kerika*), yam (*nydmu*), sweet potato (*yapika*), maize (*kardiye*), and tabena (*mwa*), as well as the following unidentified tubers: *kwaiwdrya*, *waiwari*, *mod*, *pudjú*, *kandka*, and *kabéka*. In addition there are sugar cane (*kawdmene*), pineapple, (*ihlbo*), banana (*djwe'ye*), plantain (*óne*), pupunha (*uné*), gourd (*hordbe*), calabash [273] (*bahámu*), coca (*patú*), tobacco (*butcí*), and capsicum (*bya*). The [415] pupunha palm is important only as an ingredient in chicha. Gourds serve as vessels, and yams, sweet potatoes, sweet manioc, and maize barely supplement the diet. Sugar cane has become a most important ingredient to chicha, and every community grows several varieties of [273] melons. Most of the starchy tubers the Cubeo grow are used to lend variety to chicha, not to the solid diet.

241 The Cubeo, as I have already observed, have a very strong feeling for domestication. This covers plant as well as animal life. They are eager to plant anything that comes recommended and to follow the [272] advice of experts. Some have planted coffee shrubs, although no one drinks coffee and they have no other use for the bean. One man built an immense box on stilts which he filled with earth so that he could plant onions safe from pests. Neither he nor anyone else in his com- [162] munity cared for onions. Sugar cane, as already noted, is mainly a male cultivation, but all other food products except for manioc may be grown equally by either men or women. No plant is neglected and the busiest woman seems to have time to look after her plantings, which may be scattered all over the secondary clearing or inner plaza. [431] The produce of these scattered plantings, a melon or two, a handful [621] of sweet potatoes, are often given as gifts from one household to an- [85] other. Children, too, have their plantings.

235 Finally, every household has chickens, descended from stock brought in by white settlers. Chickens belong to women, mainly, I believe, because that is what the Colombians and Brazilians thought [242] was proper. Although the Indians take good care of the chickens they [439] do not ordinarily eat them, regarding them either as pets or trading them to the occasional white man who comes by. In some communities, chickens roost in nearby trees – others provide roosting places in the maloca. A few communities rear ducks in the same manner,

5: Goldman E-5 (1939-1940) 1963
SQ19 Tucano SQ19
CUBEO

smoking a bark-rolled cigarette. He steps into the river, an act believed to be dangerous for him despite the magical precautions, scoops up water, rinses his mouth, and spits it out. Then he blows the cigarette smoke and recites his spells. As a last act he throws the burning faggots into the water "to drive away all the dangers."

For the rest of the month the father may not tie, cut, or press anything, such as sugar cane. Cutting and tying would prevent the child from urinating and defecating, pressing sugar cane would crush the child to death. One man told that he had forgotten this injunction and had tied together a bundle of sugar cane. When he returned home his infant was ill and died on the same day. Before each of these activities is resumed an appropriate spell accompanied by cigarette smoke is chanted.

Once the river has been "blown" the father may fish and paddle his canoe, but for five days thereafter he may not kill a fish by clubbing or he will injure the infant's head. He may not scrape scales from a fish or the navel stump of the infant will swell. He may not drink chicha for five days or the infant will suffer from diarrhea. Chicha drinking is the least dangerous act. Should the father get drunk on chicha before the chicha has been properly spelled the infant will get drunk. On the other hand, when he sobers so will the child.

For the first year of its life the infant has no name (*amyá*) and is not fully a member of the sib. I was told merely that if it were given a name too soon it would die. After the name is bestowed, the child comes under the influence of the Ancients and their growth magic. To appreciate the significance of growth magic it is necessary to understand the special relish the Cubeo have for body size, how much they appreciate heavy arms and bulging calves. Size is a virtue in itself. Thus it is also interesting to note that the term for body is *bahú* and the term for the self, the person, is also built on this stem, *bahúmikũ* (or *ko*).

The naming ceremony (*amíndone hino*: giving a name) is conducted by the paternal grandfather, whose privilege it is to give the name. Seated on a bench at the forward and ceremonial end of the house, with his son at his side holding the infant, the grandfather repeatedly recites a chant over a small calabash of milk. The father accompanies him. The milk has been drawn from the child's mother's breast but is referred to as milk from the father's sister, to emphasize the point that it is the child's own sib that will make it grow. The chant itself, as well as the blowing, are forms of growth magic. Each recitation begins with sustained loud whistles followed by the cries *hi i i i i*. At the conclusion of each recitation the grand-